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Rashi on Lamentations

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This file contains merged sections from the following text versions:

-The Metsudah Five Megillot, Lakewood, N.J., 2001

-https://www.nli.org.il/he/books/NNL_ALEPH002162036

Rashi on Lamentations

Chapter 1

Verse 1

How she sat alone. Jeremiah wrote the book of Lamentations, which is the scroll that Jehoiakim burned on the fire that was on the hearth, and there were three thousand names in it: "How she sat alone," "How she was angry," "How she was angry." Then he added, "I am the man," which is three hundred and fifty-one houses, as it is said, "And yet it is added to them: many things like a cloud," three as opposed to three: alone.

Galmud from its inhabitants, my people. The rest of the verse, as in "Ravat Am", was a great multitude. Yesh Midrash of the great Agada, and I: I have come to interpret the language of the call according to its meaning.

She was like a widow. And not a widow at all, but like a woman who went on a journey to the land of the sea and you told him to return: I will

Verse 2

:Cry, cry. Two tears for two wretched ones

At night. The temple burned at night, as Mar said, "At evening you kindled the fire in it." Another thing: "at night," night, when the weeping of the mourners in the mourning of their father caused them. Another thing: "at night," means: the one who weeps at night, the one who hears his voice weeps with him: and

her tears are on her cheeks. From within you there is always a void.

:All her friends. Her lovers

Verse 3

:Jewish exile. From my land.

From the heat of my affliction.

And much labor. The Chaldeans will burden her.

:She dwells among the nations. And in the place where she was exiled and settled there, she finds no refuge: Among the Egyptians. She is high from place to place and there is no place to flee:

Among the Egyptians. Boundaries are fields and vineyards. And the Midrash of Agada, between the seventh and tenth of Tammuz to rest in the father

Verse 4

:Come to the island of Mo'ed. Foot soldiers

:Nogath. The tongue is a source of shame, and there is no root in the tree except the tree of life.

Verse 5

:Peace. They dwell in peace. :Thought. It is a burden, and it is a burden to the tongue.

Verse 6

Like sheep that have no shepherd. Like sheep that have no shepherd, that have no strength to flee, their strength is thrice wasted: in famine.

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Before the pursuer. Every "persecutor" that is read is missing, and this is complete, that they were pursued, a complete pursuit was made, and the year of my redemption was lost." "The year of my redemption is coming" is missing, the writer The poem, "Mala Rodapati"

Verse 7

Jerusalem: Remembered in her exile: The days
of her poverty. The days of her destruction, which she brought to the hands of the poor.
"And her descent. He is a mountaineer, as it is said, "And I will descend upon the mountains," "I will descend upon my throne and upon her: all her beauties. And she remembered all the goodness of her beauties from of old."
They mocked the Sabbath. They rejoiced over the Sabbath, the feast, the new moon, and the Sabbath, and the Midrash Agada taught in another language, that they were fasting in exile on Sabbaths and good days and lazing on the Sabbath, and the people mocked them and said, "You fools, in your land you did not laze, and now you are Will you be exiled? "In your own land you did not keep it, and now you will be exiled."

Verse 8

: To be exiled. To be exiled, to speak "Ne'a Vanad", Rabbi Balaaz: Her shame. Her
shame
Rest. The tongue is activated, Shushpir"R Balaaz. "Hear that I am rested" is the name of the word, Shushpir"R Balaaz

Verse 9

Her uncleanness is in her skirts. Her tongue is a shameful thing. Her blood is sprinkled on the skirts of her garments. As it is said, her sins are: they are revealed. Many of them have done in the
revelation, they did not remember their past. When they were sinners, they did not take to heart what their past would be, according to the scripture, "And they went down with wonders." Her descent is a wonder of many wonders, that all the wonders that will happen to her, what will not happen to everyone: a city

Verse 10

:Yado Paresh Zara. Ammon and Moab on
all her treasures. Torah scrolls, of which it is said, "More precious than gold." All are turned into a scorn, like silver and gold, and they are turned into Torah scrolls, like my arrows to burn them, according to what is written on them, "No Ammonite or Gomorrah shall come in": as I commanded:
"They shall not come in a crowd to you." These are Ammon and Moab

Verse 11

Verse 12

Not to you. This calamity will not befall all those who transgress against religion. Wise men have said, From here to Koblana and Go
"From the Torah. See what it has done for me." "Look and see."
:I have been wronged. I have been wronged. I have
been wronged by the Lord. My nose is a sign in the day of wrath. This also is a reproach to the tongue.

Verse 13

And Jordan. And he descended, and he broke the seal on the hands of the oppressed and the oppressed, so that the word "dugushah" was a lump, to be solved with a single tongue, as if it were smoke, fat, and fresh, whose strength was like a female tongue, as if it were "the strength of the dry trees." He broke everything one by one. Another thing: "And Jordan" is like "And he descended "To his hands.": He emptied the mind, dragging and pulling the mind from within him.

Verse 14

He was impressed by the sins of his hand. There is no way to write this in the Aramaic language, the name of the phasicta Korin, the name of the spur of the masked one, the teacher of the shepherd. And I say, "I was impressed" in the penitent. Dotted, spotted: and marked were the sins of his hand, the name of the Holy One, blessed be He for remembrance. Their names and their blessings will not be forgotten.

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:They will be saved. Let the arrows be made, and let them go up on the mountain, to speak a word, there is no one to guard the posts.

Verse 15

"Silla. Rames and Raphas, to the tongue "Silla, silla, the stone called a
meeting against me. A gathering of troops to come against me. And their multitudes demanded what they demanded. Tammuz was surprised that he drank the fullness of the fullness, the second year of their exodus from Egypt. Therefore, the return of the pilgrims will take place on the night of Tishah: Baab, upon which their fate was established for generations.
A path is a path. A tongue is a killer, as it is said, "My path is fruitful for me alone." As grapes are trodden to produce wine, so women are trodden to produce blood.

Verse 16

:My eyes, my eyes. As if my eyes were constantly watering. The tongue twister teaches that there are no pauses.

Verse 17

Zion has spread out her hands. As in "And he spread out his hands near him," as in a man who leads his hands, leads them and leads them and complains about them. Another thing: "Zion has spread out" to a broken tongue, as in "He spreads out to them, but they have none," "And they will not spread out for them in mourning, to comfort them in death": so is his friend comforting them. And in the language of the Mishnah, "a slice is made." And his hearing, like a man who is grieving, clasps his hands and breaks them. I will add to my findings: The Lord has commanded Jacob that his enemies around him will be his enemies. He has commanded Jacob that his enemies around him will be his enemies. Even when they were exiled to Babylon and Assyria, the exile Sennacherib destroyed their enemies, Ammon and Moab, and made them dwell in their shadow, and they were scornful of them, as he said in the tabernacle of holiness: And he brought them to Babylon, all the
Ammonites: to be cast out. To be far off, to be despised.

Verse 18

Verse 19

:I called to my lovers. To those who show themselves as lovers.
What is pomegranate? Like the sons of Ishmael, who would go out to call the exiles, as the exiles were leading them on their way and showing their strength as if they were taking pity on them, and they would come out to them from among the wandering and wandering women, fragrant as if they believed that it was wine, and eating and fasting and wanting to drink, and as if they were letting go The spirit of the Lord was in his mouth, and he died. And this is what the scripture says: "In the forest we will wander in his blood, in the wilderness we will hang him and his body," "When he cries for thirst, he will bring water to the inhabitants of the land of Tema, and they will drink of his blood."
:" :And they shall make their souls sit down. As they shall make their souls sit down

Verse 20

:Poison. Gather, and this is what the tongue of a woman says: She fell into the light, and her children were
poisoned in a house like death. Inside the house was the terror of demons and pests and angels of death, and outside the sword of the enemy:

Verse 21

What have you done? You have made them hate me, and have cut me off from their food and their drink: and why should I marry them? If I had married them, they would have pity on me and on the sons of their daughters.
You brought the Levites on the day you called them. And you brought them on the appointed day that you called them.
:And it shall be as I am. In evil.

Verse 22

And they will confess their sins before you. "All their evil will come before you. They will remember:
"And he will do evil to his own. And he will do evil to his own, as he is "Even in his own deeds he will be slain", "And I will atone for his own deeds

Chapter 2

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Verse 1

"How terrible it is. How terrible it is, how terrible it is!" he said. "And the heavens were darkened with thick clouds from heaven to earth. After he had lifted them up to heaven, he threw them to the earth at once, and not a little at all; from Ramah to Beeroth, he cried out, "Rama is a deep place."
:Like his feet. The footstool of his feet, and this is the temple of the sanctuary

Verse 2

:Neuth Jacob. The houses of Jacob, to the tongue of Noah
:He came to the land. He humbled himself to the land: "He made a kingdom and its ministers. These are the Israelites who were called "a kingdom of priests" And its ministers. Midrash Agada Yesh: These are ministers of the Lord, who will replace them. The one who is above the light, the one who is above the water, and the one who will replace all the others, according to me, who will be in the roots of Israel, in the name of the one who is explained, and who will be confident that he will make the ministers of heaven swear to save them from fire and water and destruction, and his followers, when he swears to the minister of fire in his name, will answer: "There is no such government in my hand." And so they all

Verse 3

:He sat back on his right. He sat himself back as if he were sitting back on his right from fighting with his sons.

Verse 4

The way of his bow. According to my mouth, the way of the bowmen is strong, for his foot is upon them when he bends their bow, :thus it is written in the language of the bowman
He poured out his wrath like fire. So the word of the Lord is poured out, his wrath is like fire. For he did not quench the pouring out of fire: "But in the shadow of wrath, as it is written, "Pour out your wrath on the nations."

Verse 5

:And he multiplied in the house of Judah. He multiplied in the synagogue of Judah:Tania and Ania. The gate of Villala and he multiplied. The point of the small opening of the door of Judah, which is like the tongue, multiplied others. "And the people increased and were greatly troubled" is a reference to the word "heir" which means "a great multitude" and "his own strength." And so all the evil that Shelah did in the land of the LORD, such as lust, debauchery, fornication, and weeping, is like a path to the sun, when he lacked the means of the LORD, when he spoke of his strength, is a reference to the word "heir", like "heir". And when he speaks of others, a small opening is used, such as, for Ashur: "And he shall strike tail against tail," "And he shall lead Judah captive from the midst of the land of their death," "And the king of Babylon shall lead Israel captive."

Verse 6

:And he shall flourish. To the tongue of Keritha, and thus: "He shall flourish like a vine," your heels shall flourish
: Like a garden. As if he were trimming the garden's greens
He was quiet. His counsel. "He was quiet" as it is written, that His wrath was quieted upon His children in the destruction of His house. Thus it is taught in the Midrash: Lamentations: "He was quieted. The house of the holy of holies, which was a name destined for His children, as it is said, "And I have destined for you a name: a king and a priest. His righteousness the king and his high priest

Verse 7

"Lighted up. Empty. And therefore "The covenant of your servant is established as on the appointed day. They were glad and sang within him with a loud voice, so that the enemies in his destruction gave a voice of joy:

Verse 8

The Lord has thought to destroy it. For many days it has been a cause of his anger, so that it will be said, "This city is in my sight and in my wrath: I will remove it from before my face: it has turned aside. A judgment will be done to punish its sins."

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:Swallowing. Corrupting.
:Hell and brown. A terrible and terrible thing, a high wall that stands against a high wall

Verse 9

They were born in the land of gates. Midrash Agada: According to me, they were divided like a burden to the ark, as it is said, "Your heads are gates." Because of you, no one ruled over them, and they were born in the land. And many of his people said, "The works of David's hands were, because of you, no enemy ruled over them."
:There is no Torah. They have no teacher or teacher.

Verse 10

They will sit on the ground and be quiet. As he heard, and the Midrash teaches a legend: Nebuchadnezzar made them sit on the ground. When Zedekiah rebelled against him And he broke his oath, and came and sat down in the palace of Antioch, and sent for the Sanhedrin, and they came to call him, and he saw them as men of great wealth, and he seated them in a golden chair. He said to them: "Explain to me your Torah, section by section, and interpret it to me." When they came to interpret vows, he said to them, "Go to a wise man and let him go." He said, "If he wants to return, can he return?" They said to him, "Yes.
To them, "If so, you have made his oath to be just." And they were dumbfounded and made to sit on the ground, and they were tied: their hair was tied to the horses' bridles and their hair was tied to the horses' bridles.

Verse 11

Bitterness. Regizlirt Balaaz, the way of the sons of Me'im, when a man throws them into the light, they shrink and become bitter.

:In the envelope. Peshmerga

Verse 12

Verse 13

What shall I do to you? What shall I do to you? Who said to you, "Why should I be troubled over your destruction? Shall I not also do to a foreign nation?" How can I comfort you in your death? When calamity comes upon a man, they say to him, "Even to my foreigner has it been like this." They are comforted.

Verse 14

:Shova and Taffel. Words that have no taste. And they did not reveal your sin. To make your ways clear before your face. To restore your Sabbaths. To straighten your backs, to speak "roundabout", "roundabouts", "and you went roundabout": and rejected. He pushed you away from me.

Verse 15

He whistled. He blew with his mouth, Shivli Balazs, and the way of a man to do such a thing is like seeing a thing thought to be evil: and it was consumed.
:The loss of my beauty. All my beauty was gone.

Verse 16

They have cursed you with their mouths. Why do they curse with their eyes? Because they say with their mouths what they have not seen with their eyes.

Verse 17

"He did his word. All his decrees, as he said, "He stretched out his hand and struck me down.
"I have commanded from of old. What is written in the Torah, 'And I will add seven times to your affliction?'"

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Verse 18

"Fugat. The past, Trishalmint, as it were, "and his heart was softened."
:Daughter of your eye. Black is the eye of a raven.

Verse 19

T Ashmoroth. The two parts of the night, which is divided into three parts, as the Rabbis said in Masek: Blessings: The Wrappings.
Ashfomin
Balaaz

Verse 20

The children of the house of the Lord are the children of the Lord. And many of them were angry with Doeg the son of Joseph, whose mother was a teacher of the children, day by day, to give gold to the house of the sanctuary, according to what she had: great, and in the end she would eat it if he
killed in the sanctuary of the Lord a priest and a prophet. The Holy Spirit says to them, "And it pleased you to kill Zechariah the son of Jehoiada," as it is written in the Book of the Old Testament, which says, "When they returned to worship Jehoash and made him worship idols, the Spirit filled Zechariah the son of Jehoiada." And there was a priest and a prophet, and they killed him:
in Ezra

Verse 21

Verse 22

"It shall be called as a day appointed. As it is, "You have called." And the tongue is:
My enemies. My evil neighbors gather against me to destroy and
multiply them. The enemy comes and devours what I have nurtured and my enemies have multiplied them all. The children that I have nurtured: them

Chapter 3

Verse 1

I am the man who saw my affliction. It was from the lamentation of Jeremiah that he said: "I am the man who saw my affliction," when he saw my affliction: from all the prophets who prophesied about the destruction of the house, in whose days the house was not destroyed, because in my days: in the Sabbath of its transgression. The rod and the smiting, the Holy One, blessed be He.

Verse 2

Verse 3

:I am alone, a perpetual sufferer, because all his blows are upon me.

Verse 4

My flesh is wasted. As in "a tree is wasted." Another thing: "My flesh and my skin are wasted." As in "and the earth wears out like a garment." As in, they lay down on the earth, young and old, and they had no food or drink, and their flesh was wasted: when they were exiles

Verse 5

: awake. Hiccup

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Rosh and Vetlaah. As in "Rosh and Curse". And the Midrash teaches a legend: Rosh is Nebuchadnezzar in the exile of Jehoiachin.
And Helani And Nebuzaradan the captain of the guard, which finished the slaughter in the days of Zedekiah,

Verse 6

Verse 7

:A fence is in front of me. She has built a wall against me to be a prisoner.
:And I will not go. I have set my encampments and garrisons in ambush, like a raven,
that I may not go to you at night, Pirisha Balazs. :The weight has weakened me. It has become like a burden to my feet.

Verse 8

:Then you were my prayer. You were the stars of the sky before her face.

Verse 9

My paths are crooked. If I go out, I will not go out by the paved paths, by the straight path, because of the enemies, but I will go by
a crooked way.

Verse 10

:A bear has lurked for me. The Holy One, blessed be He, has become a bear for me.

Verse 11

:My paths are treacherous. To speak of thorns, thorns. A treacherous one, gathering them together, scattering thorns in my paths
And he opened me. For the tongue of the feet of the one who walks on the paths that have no faces, I need you to widen his steps. And
there is a dogma in the tongue of Gamara, "Who is the one who opened the door?"

Verse 12

:And he set me as a pillar. He set me as a pillar against his half, to shoot at me as a pillar, I will be like a pillar.

Verse 13

:The sons of his collection. Half-yearly changes within the collection of Korin Koichera

Verse 14

Verse 15

Verse 16

"And he will crush. And he will break, and his example is "My soul has crushed." And so, "He has crushed Carmel."
In the buffer. Thin stones in the middle of the dust, which the exiles used to make their dough in the middle of the hollowed-out hills,
and the crushed stone was taken to the middle, as the Holy One, blessed be He, said to Ezekiel, "Make for yourself a vessel for
you a the exile" to drink from and to knead a small hole in it, so that they might learn and do so, As it is said, "And Ezekiel shall be unto
burden." And they mocked him, and did not do so. Finally they were broken: Their two oppressed me. My hand is filled with
ashes, like
a vessel filled with ashes upon its mouth, says the prophet Balaam, and he is likened to a camel in the parable, "The camel's hump is in
the measure of the oppressed,

Verse 17

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Verse 18

"And I said, I have lost my life. I said in my heart in the midst of my affliction, "I have lost my world and my understanding.

Verse 19

ÿ:And I am a descendant. Accomplishment of the Law.

Verse 20

Remember, remember. My soul, my affliction and my downfall, and be gracious to me. Thus is the simplicity of my mouth, the matter of the calling of the place. And the proverb teaches: "Remember, remember," I know that you will cease to remember what I have done to you, but my soul will be grieved over me until the time of remembrance, and from where the foundation of the piyyat is, "By this I know that you will cease to remember:"Remember, but my soul will be grieved over me until you remember

Verse 21

This is what I will lay to my heart. After my heart said to me, "I am lost from the Lord," shall I lay this to my heart? And I will lay it still. And what is this that I will lay to my heart?

Verse 22

"The mercies of the Lord, that they did not believe. And the whole matter is up to "Why should they be ashamed and ashamed, that they did not believe. As they are, that they did not believe. And there are interpreters of "because they did not believe" as "are they determined to perish". The mercies of the Lord are those, that they did not believe and were not consumed by their sins

Verse 23

:New to the morning. Your mercies are new from day to day.
Great is your faith. Great is your trust, and it is a great thing to believe in you that you will establish and preserve what you have trusted in us.

Verse 24

My soul says: The Lord is my portion. The Lord is the portion of my portion, and He is the judge who will judge me.

Verse 25

Verse 26

It is good that a man should begin and remain silent. And the sixth part of "and he should begin" is the same as the sixth part of "and he should come and answer." It is good that a man should begin and remain silent and hope for the salvation of the Lord.

Verse 27

Verse 28

:He will sit alone. Who will befall him in mourning and affliction, He will sit alone and hope for good. And he will be silent. In the language of the covenant, as it is said, "If so they will say to him, 'This is his blood'" Dihonatan: As it is taken upon him. As the owner of the circumcisions carries the circumcision upon him, this is

Verse 29

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Verse 30

Verse 31

:For the Lord will not forsake him forever. Therefore it is good for blood

Verse 32

.If a man brings upon himself a curse in the way of his sin, and afterwards, and has mercy according to the multitude of his mercies: a curse and a curse. To the tongue they are a curse

Verse 33

:Because he does not repent from his heart. And he curses the sons of man. From his heart and from his desire, because iniquity causes them

Verse 34

To be crushed under his feet. It is translated "because he is not afflicted in his heart" to be crushed under his feet and body. And not to be biased in the judgment of a man and body. And not to pervert a man's right in his cause, all these things the Lord does not see. He does not see, and it does not come up before him in his mind to do so.

Verse 35

Verse 36

He did not see. He did not see that the house of God was abominable to him, because he had raised up a man against his enemy, as he said, "What have you seen that I have done?"

Verse 37

Who said, "It was," and it was, and it was gone?

Verse 38

From the mouth of the high and the low. And if I should say: "This evil came not upon me by his hand, from his own hand it came to me," there is none of this, for if between evil and good, who said it and it was, if the Lord did not command, and from his mouth neither evil nor good proceed, yet what is there for a living man to repent of? "A man for his sins." Every man will groan over his own sins, for they are the ones who bring evil upon him.)"From the mouth of the Most High it shall not come forth." The day of the living and the dead, Rabbi Yochanan said: From the day that the Holy One, blessed be He, said, "I have given sight into the mouth of the good and the dead," neither evil nor good has come out of His mouth, but evil has come from them to make evil, and good to make good. (According to you, "What will they lament"? Why would a man lament if not for his sins?

Verse 39

Verse 40

Verse 41

He lifted his heart to his hands. When we lift our hands to the sky, he lifted his heart with them to return, to sit in his heart before the place blessed is He. Another thing: "to the hands" to the clouds, to

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Heaven, how did you know that he said, "And behold, a small cloud, as small as a man's arm, was ascending," and that "a veil of light was upon the hands." And the Midrash of the Rabbis teaches: He who truly takes to heart the Holy One, blessed be He, is like a man who washes his hands with the purest water, like a bather and a savior who casts away from his hands all filthiness, for he confesses and the spirit leaves, and he confesses and is not with him. :By his hand

Verse 42

:We have sinned and we have killed him. This is his path, at the hands of the evil one.
And yet forgiveness was far away, as your ways are: you did not forgive.

Verse 43

:Saccouta in anger. You have divided anger to be a partition between you and him, and you have pursued him in it.

Verse 44

Verse 45

He moved the tongue with a meaning: "His strength and his movement", which is drawn from the heart and comes out through the throat: "Let us put
it down." To the tongue, he was, he was

Verse 46

Verse 47

:Fear and confusion. When they fled from fear, they fell into confusion, the burden: The
burden. To the tongue of the burden, as the burden is

Verse 48

Verse 49

:There are no pauses. There is no exchange and transition.

Verse 50

Verse 51

My eyes are full of sorrow for my soul because of all the daughters of my city. Jeremiah was of the priestly family, and he said: "My eyes are full of sorrow for my soul because of all the daughters of
my city: "My face is
Of all the daughters of my city. My family shall weep the most of all the families of the city, which was chosen to be holy: and for the service of the holy things, blessed is she out of all Israel.

Verse 52

Verse 53

.You have made me a prisoner in the prison house.

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:Fast. Forbid, as in: "The fast of the vine" "From thy fast" Irisur: And they cast a stone upon me.
Upon the mouth of the well. Thus did they do unto Daniel, and Jeremiah saw by the Holy Spirit, and they cast
him into the pit of life. And even though they cast him into the pit of life, from which I cannot rise out of it, their heart did not drink
even unto this, until they cast a stone upon me.

Verse 54

"When a man is in water up to his waist, he still has hope, but if the water is over his head, then he says, "My hope is lost."
But I do not do that, but "I have called and
:Pour water. Now.

Verse 55

Verse 56

Verse 57

:You drew near on the day I called you. Thus you were accustomed in the early days, to draw near to me on the day I called you.

Verse 58

:The Lord has made me a great man. In the days that have passed

Verse 59

The Lord has seen my transgression. In this affliction my enemies have wronged me.
:Judged by my judge. As if you had made a grave

Verse 60

Verse 61

Verse 62

Verse 63

Verse 64

Verse 65

Heartbreak. Heartbreak, as you know, "I am your shield, O Israel," when the shield of your enemies is in your hand.
Another thing: "heartbreak." The heart is heavy, sorrowful, and sighing, when it is like a shield against their heart. And they
interpreted the language of Toga and Yagon as false, that there is no noun that falls into it, that the noun in Yagon has
no root except as the noun of "Hamon" from the root "Hamu Goyim" and as the noun of "Kalun" from the root
"Nikleh", and as the noun of Gon is the noun of "Zion" from the root "Tsiya", and as the noun of "Shivron" "Break" section, (as
"Shimon", "Shig'on" seems to me to be a difficult word to pronounce and easy to understand.

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"Your prayer. To the tongue "Noa'lu Shari'i Z'an

Chapter 4

Verse 1

How great is the golden age. This lamentation was said for Josiah, as it is said in the words of the days, "And they are written in the lamentations." And with it he composed in the midst of the lamentation the remnant of the children of Zion.
.Yoam. It will be dark, as you know from the translation "dark" Amiya:
gold. The face of the gilded face is like gold
: will hate His appearance will
change: the stain. The group of golden vessels that are for me is called the Abni Kodesh spot. The sons of the Meir are like good stones, and the Midrash teaches a legend: Every quart of blood that came out of his heart with every arrow and spear that was pierced through him, Jeremiah was buried in his place, and over it he reads: "My stones shall be poured out:" Holy

Verse 2

Those who are amazed in gold. Those who are praised and honored like gold. The one who sees them says: "See the beauty of this one like a golden mirror." And therefore "Ophir shall not be destroyed by their slaughter," "Their slaughter shall not be destroyed by their pure slaughter," "They shall be destroyed by the chariot: in the plains," for the tongue of the falcon and its value
is: "For the dead bodies of the herd. The dead bodies of the herd, whose wine is changed, like the dead bodies of the herd, "and their dead bodies shall be broken

Verse 3

Even though he is cruel, he will rescue a lion. When he sees his son coming from afar, he will rescue his lion from the midst of his den, his chest will be covered with his clothes and his mouth will be opened from within, so that his son will not see him: he will cover himself and return behind him, and his young will be nursed.
The daughter of my people is cruel. They see their children crying out for food, and there is no one to save them, because their lives are more important than the lives of their children because of the famine.

Verse 4

Verse 5

:The believers are on a sly. On the clothes of the sables:
"The believers. To the tongue "And there will be a believer
in the mash: Garbage heaps. Garbage heaps. Lying on the garbage heaps outside

Verse 6

:And iniquity and wickedness shall increase. Their punishment shall be upon them, because their iniquity is greater than the punishment of Sodom: the destruction shall be as it were a calm. The mountains of Sodom shall not be comforted in their affliction.
As one is a calm, it shall be overthrown, and no hands shall be able to heal it. The hands of the enemy, as by the hands of angels it shall be overthrown. And he is a teacher of the Agada, and he is not seated on the readings.

Verse 7

Remember her monks. Her monks, like a veil and a crown. And I say, her monks are indeed, who were hairy: "And they are beautiful in the sight of the Lord, and it is said of the daughter of my people
Their faces were red with fire. Those whose faces were red with fire, and their cut was like sapphire, their complexion was dark: from coals.

Verse 8

:Black. It is coal.

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:Etzem. To the tongue of a mirror, as it is "and as the heavens are pure", Col. Balazs: Tzafd.
It is wrinkled and congealed, and it has no imagination.

Verse 9

They were pierced and killed. The hungry were fragrant with the smell of the field's herbs, while the enemies were roasting meat on the grass outside the wall, and the smell was carried away among the hungry and the bridle was broken, and they spread out their wings, and because of this, the death of Nivel was more than the slain by the
sword: pierced. Broken. Between the pangs of hunger, between the sharp edge of a sword called a
stab: from the branches of my breast. From roots and herbs that are gathered and eaten, many are scattered and scattered.

Verse 10

"To create. To eat, as in "And He did not create you for bread," "To create David"

Verse 11

The Lord has consumed his anger. He has been angry with him for many years, but now he has taken vengeance on them.

Verse 12

Verse 13

:From the sin of her prophets. A lie, this evil was hers.

Verse 14

The blind walked in the streets. When the blind walked in the market, they were walking, and their feet were rolling in blood: the slain, who were the wicked, the murderers in the midst,
were redeemed by their blood. They were dragged in blood, until their relatives could not touch their clothes, and they were: called out to them

Verse 15

:Away. From above, you unclean ones who walk in blood
Why are they so? To the tongue of a falcon and to its prey, as it is "his appearance is in its feathers", translated by Dimtarminan "in its feathers". Thus: his friend comforts:
they also moved. They wallowed in blood

Verse 16

The face of the Lord divided them. Before the wrath of the Holy One, blessed be He, He divided them and separated them in their place for the sake of Asher: The face of the priests was not lifted up, while they were in their peace.

Verse 17

His eyes are fixed on our help, but he is helpless. When evil came upon him, his eyes were still fixed on Pharaoh's army, of whom it was said, "And the Egyptians shall return empty and empty," who were confident that they would come to his aid, but they did not come, just as it was said of them, "Behold, Pharaoh's army is coming out to help you, returning to their own land from Egypt." They recited in the Midrash laments that they had come in ships. The Holy One, blessed be He, said to the sea, and the sea would flood before them, fragrant nodules, like the bodies of a man floating in the water. They said to one another, "The nodules "Are our ancestors the people of Egypt who drowned in the waters from the heat of these Jews, and we will go out to help them?" They stood and turned back to them. They waited.

Verse 18

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His enemies ambushed his steps, attacking his enemies with their arrows, as it is written, "And if I had not hunted," "And the huntsman came after my soul."

Verse 19

Verse 20

"The Lord's Messiah. He is Josiah, as it is said in the words of the days: "And Jeremiah lamented over Josiah.
:In their corruption. In the holes they dug

Verse 21

:Shishhi and Shimhi, daughter of Edom. Jeremiah prophesied about the destruction of the second house, which the Romans would destroy. :Shishhi and Shimhi. By my word, an hour, but your end will be too much for you. The cup of Pharaoh's wrath will pass over you and you will be drunk from it. "And I will wake up. And I will vomit, as it were." And I will wake up like a pot.

Verse 22

You are a daughter of Zion. You have been punished for all your sins, you have done wrong: you will not be added to your exile. The exiles of Edom and their gloating are still

Chapter 5

Verse 1

Verse 2

Verse 3

Verse 4

They will drink from its waters for money. They will be afraid to draw water from the river from the face of the enemies, and they will be: buyers of them for money

Verse 5

:On our journey we were persecuted. From hard labor:
They will be weary. To gather wealth and
possessions and not to let them rest. They will be weary with their own hands, because the enemies were all tax collectors and robbers: And Golgotha and Arnoun

Verse 6

Egypt has given a hand. The way of a man who falls and wants to stand, stretches out his hand to me, who will send him to help him, :and even here, to Egypt he has extended a hand that will help
him :Assyria. Let him be satisfied with their war
Gave. Like "gave". The noun fish is used in place of a second noun, and so, "because of all the kingship: "And from your hand they gave you." And so, "And they gave his daughters to you

Verse 7

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Verse 8

Verse 9

A prophet prophecies for his own food. At the risk of his own life. They will be in danger, when they bring their food from the field, from the sword of the wilderness.

Verse 10

They were enraged. They were warmed, and therefore, "because his mercies were enraged." And in the language of the great multitude, Yeshua the Great said: "On the girdle is written: "Grapes." "From the girdle of Israel
: Zal'eafot hunger. such as "the spirit of blasphemy"

Verse 11

Verse 12

Verse 13

They carried a millstone. When the enemies were leading them in the battle, they would carry on their shoulders sackcloth and ashes to make them fall. And so, "their tree failed," their strength failed. And the tongue is like a failure, falling with the exhaustion of strength, "as it is said in Ezra, "And Judah is said, like the failure of the strength of the sufferer." And so "the failure of my strength

Verse 14

Verse 15

Verse 16

Verse 17

On this was a dove, a white dove, and a goblin. On the one who interprets the place where it is called after it: "On Mount Zion, which is desolate." And "the eagles went up to it"

Verse 18

Verse 19

:You are the Lord. Let them know that you will sit forever and ever and ever.

Verse 20

:Why have you forgotten us? Didn't you swear to us by the sky that you were standing on? Thus did your oath stand?

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Verse 21

Verse 22

:For if they were angry, they would not have been able to destroy them. In the path of their sin, you would not have been able to multiply the anger until you had destroyed them, the Lord had turned them away. Because of the evil in the words of Tocha, it was necessary to double the number of the people of his people once more, and so: Yeshua, and the ten tribes, and the congregation